



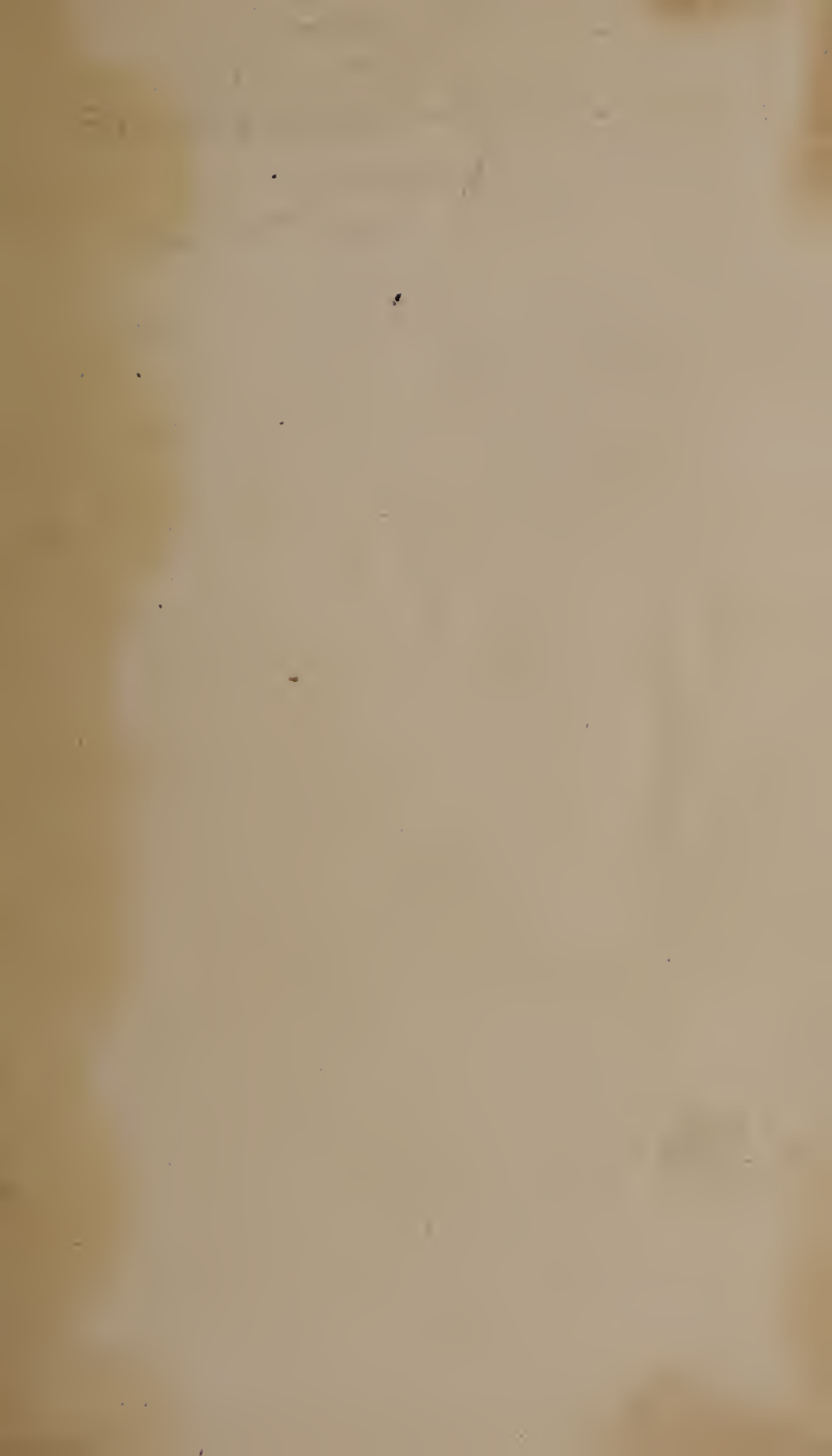
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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JUNE, 1820.

TWELFTH ANNIVERSARY
OF THE
LONDON SOCIETY

For promoting Christianity amongst the Jews.

ON Friday Morning, the 5th of May, the Anniversary Sermon was preached in St. Paul's Church, Covent Garden, by the Hon. and Rev. Gerard Noel, M. A. from Luke ii. 30—32. after which a collection was made, which amounted to £66. 17s. The Anniversary Meeting was afterwards held as usual at the Freemason's Tavern, Sir Thomas Baring, Bart. M. P. President, in the Chair. The Jewish children were first introduced upon the platform by the Rev. Basil Woodd, and sung in a pleasing manner the 6th verse of the 9th chapter of Isaiah in Hebrew, and four verses of the 13th chapter of Exodus. They then paid their respects to their Benefactors and retired. The Chairman

then opened the business of the day in an impressive speech, after which, the Rev. C. S. Hawtrey read an abstract of the Report, which we now give at length.

TWELFTH REPORT.

IN presenting their Report of the Proceedings of the past year, your Committee trust they may satisfactorily assure you of the progress of the Cause in behalf of which you are this day assembled.

The Society has received an increase of support and co-operation, both at home and abroad, together with renewed encouragements, and additional incentives, to exertion. Adverting briefly to the domestic relations of the Society, your Committee have the plea-

sure of reporting the accession of *eight* Auxiliary Associations. At Lancaster and Liverpool in the *North*, and at Exeter, Plymouth, Plymouth Dock, Helston, Penzance, and Penryn in the *West*. The two first of these are a portion of the fruits reaped by those active friends of the Institution, the Reverend Messrs. Simeon and Marsh, in a journey which they undertook in its behalf, soon after the last Anniversary; in the course of which they attended Meetings, and preached sermons for the Society at Leicester, Hull, Berwick, Edinburgh, Glasgow, Carlisle, Preston, Manchester, Matlock, and other places. They were every where received with kindness and attention, and, as a result of their labours a considerable sum was added to the Society's Funds. For these services, your renewed acknowledgments are due to them; as also to John Mortlock, Esq. who accompanied them, defraying, with his accustomed liberality, the expenses of the journey.

In compliance with the invitations of several friends to the Society in Dorsetshire, Devonshire, and Cornwall, the Rev. L. Way and one of your Secretaries, visited those counties in the Autumn; when besides assisting at the formation of the Auxiliaries just mentioned, they had also frequent opportunities afforded them of advocating the cause of the Institution from the pulpit; and of witnessing a growing sense of

its importance, and much earnest zeal for its promotion.

Sermons were also preached in October last by the Rev. Basil Woodd at Gloucester, Hereford, and Cheltenham, and collections made.

Your Committee are likewise called upon to notice with gratitude the renewed exertions of the Rev. L. Richmond, who, in the course of last autumn, made a tour, in the service of the Society, through various parts of Scotland, and of the North of England, accompanied by the Rev. Amos Westoby. On this occasion, as on a similar one the preceding Autumn, many most gratifying testimonies were afforded him of the just interest with which the Jewish cause is regarded by various denominations of Christians. The primary importance and sacred obligations of attempting the conversion of their brethren of the house of Israel, were deeply felt and cordially acknowledged. Collections were made in aid of the different departments of the Society's expenditure, and, though frequently under unfavourable circumstances, always with willingness, and warm expressions of zeal for the object in view. Several Donations were also received from different Bible Societies in aid of the Hebrew Testament Fund. And it affords your Committee peculiar pleasure to notice the prospects of much regular assistance from the Bible and Missionary So-

cieties of Scotland, which are usually formed on the liberal and extensive principle of distributing their funds in aid of any kindred Institution, of whose objects and management they approve. Your Committee cannot refrain from expressing thus publicly the strong sense they entertain of the Society's obligations to several laymen, and Ministers of different persuasions in Scotland, and in the North of England, for the liberal patronage and effective co-operation afforded to it on this occasion.

Though it does not properly fall within the province of your Committee to notice the transactions of other Institutions not immediately united with their own, yet they may be permitted, in connexion with this part of their details, to communicate to you the gratifying intelligence that the Edinburgh Society for promoting Christianity amongst the Jews, (the formation of which they had the satisfaction of announcing last year) has been actively engaged in the prosecution of its important object, in a spirit of perfect harmony with this Society, though in a wholly distinct line of operation.

Your Committee gladly embraced an early opportunity of offering to their fellow labourers in Scotland any number of Hebrew Testaments and Tracts which their Missionaries might have an opportunity of distributing amongst the Jews.

Not long after this offer had

been made and accepted, a Letter was received by the Committee of the Society in Scotland from their Missionaries in Astrachan earnestly requesting a supply of Hebrew Testaments to circulate amongst the Jews in that neighbourhood. Your Committee on hearing of this application immediately took measures to forward a supply. And having a small stock at Odessa, they ordered a sufficient number to be delivered to them from that Dépôt.

Passing over into Ireland, your Committee have again the happiness of recording the zealous exertions of the Dublin Auxiliary Society whose increasing zeal in the good cause which they have undertaken promises to be productive of the most beneficial effects. In compliance with the request of the friends of the Society in that city, the Rev. Lewis Way, and the Rev. William Marsh, kindly undertook to attend the Anniversary Meeting, which was held in the last week of April. The cordiality with which they were received as advocates in the cause of Israel, may be inferred from the single fact, that the collections after *two* sermons preached by them on the Sunday after their arrival, amounted to the sum of *one hundred and eighty pounds*. Nor is it only within the limits of the United Kingdoms that an accession of strength has been gained to the Society. About the period of the last Anniversary, an

Auxiliary Society was established in Brussels, for the promotion of Christianity amongst the Jews, by some of the British residents in that city, whose attention had been drawn to the object by Mr. Way's visit a few months before. In the letter conveying this gratifying intelligence to your Committee, the immediate object of the Society is stated to be "the ascertaining the state of the Jews in the Netherlands, their numbers, sentiments, morals, and religious habits." This statement is accompanied with a request to be furnished with some Hebrew Testaments and religious tracts, for the purpose of distributing among the Jews, and by earnest assurances of a disposition to co-operate with this Institution, in the promotion of its great and important objects. Intelligence has also recently been received of an Association having been formed in the town of Frankfort on the Maine, under the direction of that zealous friend of the cause, Mr. Senator Von Meyer.

Your Committee have further had the gratification to hear that preliminary measures have already been adopted at Amsterdam for the establishment of a Society in aid of the cause. This is an event which must be considered as peculiarly important, when it is remembered that more than 28,000 Jews are found amongst the inhabitants of that city. And here your Committee have great satisfaction in informing

you that the result of the experiment so liberally undertaken by the Rev. Mr. Simcon with respect to the English Episcopal Chapel in Amsterdam, having fully justified his expectations, they have now entered into an arrangement with the congregation belonging to that place of worship, by which they are to defray the expenses of the chapel, while the Minister, as a Missionary of your Society to the Jews in that city, is to be supported from your Funds. The Reverend A. S. Thelwall, of Trinity College, Cambridge, a Clergyman peculiarly well fitted for the work by his zeal, talents, and piety, has been appointed to that situation. Your Committee have also recently resolved to send Mr. E. H. Simon, the Jewish Convert, who has for some time past been pursuing his studies at Edinburgh, under the joint Patronage of the London Society, and the Rotterdam Missionary Society, to assist Mr. Thelwall in his labours amongst the Jews, for which he is qualified by his knowledge of the Dutch language, and of the peculiar sentiments and habits of his brethren.

The Auxiliary Society of Boston, in America, has continued its contributions to the Society's funds, and renewed the expressions of its zeal in the cause, imploring the divine blessing on the labours of your Committee, and calling to their mind the encouraging promise, that "The Lord will

have mercy on the whole house of Israel."

The permanent income of the Society, arising from the Contributions of Subscribers and Auxiliaries, exceeds that of last year by the sum of £1500. The following Legacies have also been bequeathed to the Society, the three first of which only have been received.

William Walmsley, Esq. of Sandgate, Kent, £300.

Mrs. Mary Davis, Reading, £100. three per cent. reduced.

Mrs. Jane Walshman, Lancaster, £100. and £200. on the death of her two Sisters.

Mrs. Martha More, on the death of her Sister, £50.

Mrs. Sarah Deller, payable on the death of her Sister, £20.

Molly Cook, of Clifton, on the death of her Sister, £20.

Mrs. Catharine Fell, Caversham Grove, Oxford, £10. 10s.

Mr. John Ward, late of Princes Street, Spitalfields, one sixth of £1200 consols, after the decease of Elizabeth Saunders.

Although, however, the Committee have great satisfaction in thus recording the increased liberality of the Public, they have also to direct your attention to the increased demand upon your funds during the past year, on account of Missionary and foreign operations; a demand which they have reason to think, from the extended field which is now more than ever opening to their exertions abroad, will in future be a growing one.

There are at present in the Society's Schools forty Boys, and forty-one Girls,

including two Girls and four Boys at Woodford. Six Boys and seven Girls have been admitted since the last Anniversary: seven Boys have been apprenticed, one Girl gone to service, one withdrawn by her parents, and *one removed*, as your Committee have *great reason to hope*, by her heavenly Father, beyond the need of "earthly instruction to his own immediate presence above.

The building of the Boys' school, near the Chapel, Bethnal Green, was completed at Midsommer last, and has, since that time, been occupied. That for the Girls is in a state of great forwardness, and will, it is hoped, be ready for their reception in two or three months. The Special funds, however, appropriated for this building, being as yet very inadequate to the demand, a distinct fund will be kept open for the purpose of defraying the expense of it. In the mean time, the Committee have been enabled to meet the exigency of the case, by the temporary advance of money, arising from the sale of the old premises of the Institution in Brick Lane, and of the discontinuance of the Printing Office. This latter measure, however, they have not adopted, without entering into an arrangement with the Printer to take Apprentices from the Boys' School, and to employ the Jews hitherto employed in it, by which arrangement the Committee have exonerated themselves from the burden of its super-

intendance, without, in any respect, diminishing its subserviency to the general interests of the Institution.

The press thus connected with the Society, has been in active operation during the whole of the last year. Two editions of 2,000 copies each, of the Hebrew Testament, have been struck off from the stereotype plates; another edition, of the same number of copies, is in progress. 2,000 copies of the Epistle to the Hebrews have been printed in the form of a separate publication; and 70,000 copies on cards, in Hebrew and German Hebrew, of three addresses to the Men of Israel, taken respectively from the second, third, and thirteenth chapters of the Acts of the Apostles. To these your Committee have to add the printing of many thousand Tracts in Hebrew, German Hebrew, German, and English: of which those in the Hebrew, and German Hebrew, have been stereotyped.

An edition of the New Testament in German Hebrew is completed, and will be immediately put in circulation, and arrangements have been made for proceeding as soon as the type is at liberty, to an edition of the Old Testament in the same character.

A Translation of the New Testament into the dialect of the Polish Jews, (which differs materially from that spoken by their brethren in other parts of the Continent) is a work, the importance of which has long

been felt by your Committee. They hope, without further delay, to put things in train for the attainment of this object. The Rev. Mr. Solomon having returned to this country for a time, for the purpose of personally consulting the Committee respecting some points of deep interest connected with his ministry on the Continent, will be employed during his stay in carrying on the translation just mentioned. He has already nearly completed the Gospel of St. Matthew, but as he is personally present in this Meeting, your Committee will not anticipate the information which he has to communicate.

Your Committee have availed themselves of the most favourable opportunities for putting these different publications into extensive circulation, thro' the medium of judicious friends and correspondents abroad.

On the European continent, the distribution of them has been confided:—at Amsterdam, to the Rev. Mr. Thelwall, Minister of the Episcopal Chapel in that city; at Hamburg, to the Rev. Mr. Moodie, Minister of the Reformed church, and to Mr. Jackson, a pious merchant; at Riga, to the Rev. Dr. Sautag; at Frankfort on the Main, and at Berlin, your Committee are aided in the diffusion of their publications by Mr. Marc and Mr. Friedenberg, two Jewish converts, of whom they have frequently had occasion to speak, and to whose sincerity and readiness to promote the views of the

Society, they are again called upon to bear a most favourable testimony. Many copies have also been distributed by the Rev. Mr. Nitschke, in his late journey to promote the object of your Society amongst the Jews of Poland, Gallicia, Silesia, and Moravia, an account of which appeared at length in the Jewish Expositor for January last, and which will also be found in the Appendix to this Report. To this faithful and zealous minister, your Committee looked as to an able co-adjutor in the cause which they labour to promote. But it has pleased God, whose ways are in the great deep, to disappoint their expectations, by suddenly removing him from this transitory scene; and the Society, to whose service he had devoted himself, must now console themselves with the reflection, that he has entered into the joy of his Lord, and is gone to inherit that blessing which awaits all those, who from the pure motives of Christian love, have sought to bless the lost sheep of the house of Israel. To Paris and Leghorn, copies of the Hebrew Testament have likewise been transmitted. A large number have also been sent to those valued friends of the cause, Dr. Naudi and Mr. Jowett, at Malta, for circulation around the shores of the Mediterranean.

For the benefit of the Jews in the East Indies, your Committee have been enabled to make provision, by entrusting

Testaments and Tracts to the Rev. Mr. Thomason, at Calcutta, and to Thomas Jarrett, Esq. at Madras.

The number of the copies of the New Testament thus sent into various parts of the globe, has been about 5000; of the Hebrew Prophets above 2000; and of Tracts and other smaller Publications a much larger proportion.

Whilst your Committee have thus been endeavouring to carry on the great work of the Society, by the most efficient of its means, the diffusion of Christian truth, they have continued to receive the most encouraging testimonies to the seasonableness and utility of their labours.

That of the Catholic Professor Van Ess, so justly celebrated in the annals of the British and Foreign Bible Society, will be duly appreciated. In his correspondence with the Committee of that Society in 1818, he had remarked, "My church is frequented by many Jews, and numbers of them are fond of reading my New Testament." A further acquaintance with the religious state of that people, has discovered to him the importance of furnishing them with the New Testament in their own sacred language. Accordingly in a letter bearing date the 16th of last July, he thus writes: "I have still one request to make, and that is, that your Committee would kindly supply me with a number of copies of the Hebrew New Testament.

I am frequently applied to for them, by Jews from various places. Though this people are brought with great difficulty to believe, that the Messiah has already appeared, yet the reading of the New Testament produces thoughtfulness, and a better disposition of mind in them. I have often had an opportunity of observing this; for, in many Jewish families the Hebrew New Testament is read with the greatest attention, and the passages which refer to the Prophecies concerning the Messiah, are immediately compared." In a letter received from him by your Foreign Secretary only a few days ago, he writes further as follows; "Be pleased to express to the respectable Society for promoting Christianity amongst the Jews, my heartfelt gratitude for the hundred copies of the Hebrew Testament, which I lately received from the British and Foreign Bible Society. These Testaments are *eagerly read* by those Jews who understand Hebrew, and many of them are in the habit of attending my sermons.—Whenever the New Testament in *Hebrew German characters* shall appear, I wish to receive a considerable number of copies, for they will be *still more eagerly read* than the former, and will operate more effectually upon the Jews at large. Be kind enough to send me the continuation of the Reports of your Society. How gloriously does all unite together

in our remarkable day towards the appearance and the kingdom of our Lord, when there will be one fold and one Shepherd."

With regard to the readiness of the *Polish* Jews to receive Christian instruction, the most satisfactory evidence was adduced in the last Report, from the correspondence of Mr. Way, Dr. Pinkerton, and Mr. Solomon. Their testimony has since been corroborated by that of Mr. Moritz, a converted Jew, who has for some time past been employed by the emperor of Russia to travel through his dominions for the purpose of circulating Hebrew New Testaments and Tracts amongst the Jewish people. In a letter addressed to your Foreign Secretary in June last, Mr. Moritz gives some interesting details of a tour which he made through Poland the preceding autumn, in the service of his Imperial majesty. Besides instances of a more private kind, in which New Testaments and Tracts were received by individuals with much thankfulness, the Jews frequently came to him in a body, or solicited his attendance at their synagogues and places of learned resort, inviting discussion on the principal questions at issue between Christians and themselves. On one occasion, after reasoning with them in his lodging for a considerable time, and distributing amongst them Testaments and Tracts, Mr. Moritz had the pleasure to "see

them stand in groups in the street reading the New Testaments to each other." On another, "Great numbers," says Mr. Moritz, "came afterwards to my lodging, and this gave me opportunity to sow the seed of truth, as also to distribute some Testaments and Tracts; many of their Rabbins visited me, and the Lord gave me grace freely and courageously to speak to them the word of the cross as the power of God unto salvation to all them that believe, both to Jews and Gentiles; to which they paid great attention, and thankfully received some New Testaments and Tracts. One morning, several learned Jews came to me, who asked me many serious and momentous questions about the truth of Christianity," to which when Mr. Moritz had replied by some very apposite observations grounded on a comparative view of their own Scriptures and of experience, he adds, "they made no objection to these remarks, desiring me to give them a few New Testaments and some Tracts, which they would diligently peruse, to see if these things be so." This occurred at Sklov, where are nearly 10,000 Jews, and which is regarded by them as their Jerusalem in their captivity. And who can tell what effect the distribution of even twenty-seven New Testaments and 300 Tracts amongst such a population may, through the divine blessing, produce upon the minds of themselves

or of their children, to whom it is reasonable to hope, that some of them at least will be transmitted as part of their inheritance.

At Minsk, where there are at least 12,000 Jews, Mr. Moritz was visited by nearly all the Jewish school-masters, and by several thousands of Jews with whom he had more or less conversation about the only truth! At their request, he preached to about 400 of them, among whom were the elders of the synagogue. "I was much pleased," Mr. Moritz adds, "with the serious attention they paid to the word, and the perfect silence they observed during my speech, which lasted nearly two hours. Many came afterwards to me, to converse with me on what they had heard, and I hope the Lord will bless this seed to the conversion of many souls unto himself. At the small town of Rodonov, the Rabbin of the place, with some other Jews, paid me a visit, and we conversed till half past ten. Next morning, the Rabbin came again, and brought several Jews with him. They were quite astonished at the contents of the New Testament, and also of the Tracts, and with my way of explaining the Old Testament Scripture. They said they had never heard these things before, and therefore, they would give them due consideration. In the town of Nieswitch, where about 3,000 Jews live, they flocked in crowds to my lod-

ging, when I distributed a good number of Tracts, and a few New Testaments among them. With some of them I had very serious conversation, and have the best hope, that three young men who have three evenings together visited me, have been pierced in their hearts. They promised to pray to God for light and direction, and if they can feel convinced, they would profess the truth. An old Rabbin came twenty-eight versts, on purpose, as he said, to have some conversation with me, and staid three hours with me, and at parting, he requested me to give him a New Testament and some Tracts; which I gladly did; after which he took an affectionate farewell of me. In Grodno live about 12,000 Jews, of whom great numbers came to my lodging, and besides them, I was also visited by Jews from nearly thirty different towns in Poland, who all wished to have books: my thirty Testaments and 600 Tracts were gone in a few days. These Jews in the provinces, promised not only to read the books themselves, but to circulate the reading of them as far as possible. Astonishing, indeed," Mr. Moritz justly remarks, "that the enemies of the Gospel, should themselves become the harbingers of these glorious tidings to their own brethren. Blessed be the God of Israel, who alone doeth wonders. May he, in mercy, be pleased to make these means subservient to the conversion of many

thousand souls from among the lost sheep of the house of Israel. Upon some of the more decent Jews here, the reading of these books, and our conversation, seems to have made a deep impression, and, I trust, that about six persons are become serious inquirers after the truth as it is in Christ Jesus." The two following Extracts will show not only, what most will readily allow, that much good may be expected to result from amicable discussions with this people—but, likewise, (what is perhaps more generally doubted) that in fact they are disposed to entertain such discussions. "On the second of January, 1819, in the morning, when my rooms were full of Jews, two Jewish schoolmasters sent me a few lines, in which they had noted down a few queries, which they wished I should answer them in writing. I sent them word, that I had no time to write, but if they would come to me, I hoped to give them a satisfactory answer. About twelve o'clock they came, and had some more Jews with them:" Mr. Moritz replied at considerable length, pointing out the fallacy of the Rabbinical interpretation of various passages of the Old Testament, and the coincidence of historical facts with that adopted by Christians. The immediate result was a tacit acknowledgment, on the part of his opponents, of the truth of his reasonings, and this was followed by an express avowal, from many Jews who visited

him afterwards, "that the truth contained in the New Testament, and the religion which it reveals, will by no means lead the Jews away from the God of their fathers, as the Rabbins falsely suppose, but that it much more tends to awaken the heart to love and to serve God." At Wilna, which contains 45,000 Jews, after a similar discussion of their objections, and a similar acknowledgment of the errors of their Rabbins, Mr. Moritz adds, "Many very respectable and clever young Jews confessed to me in this town, that I was in the right in many points, and therefore they shall consider what I have said more earnestly, and begin to search the Scripture more closely, and if they can get convinced of the truth, as I have stated it to them, they will not hesitate to embrace it. Many fine young men, came and stated to me that they are convinced from the reading of the New Testament, that Christ is the true Messiah, and that they are inclined to embrace Christianity."

Other incidents, illustrative of the growing attention of the Jews to Christianity, might be adduced from Mr. Moritz's journal. Your Committee will add, however, only one proof of the desire which prevails among many of them to possess the New Testament. Much disappointment was expressed in different places by Jews, whose applications for copies Mr. Moritz was unable to sup-

ply, from his stock being exhausted. And on one occasion, after having asked, with much dissatisfaction, "For what purpose he had come to Mittau if he could give them no books?" some even offered to contribute somewhat to the printing of them, if he would let them be printed at Mittau, that they might get them. This single fact, in the estimation of your Committee, speaks volumes as to the disposition of the Polish Jews at least, and as to the duty of this Society in relation to them. If God be beginning to send a famine into their land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; shall not "our abundance be a supply for their want?" Having freely received ourselves, shall we not freely give to our Jewish brethren, "to deliver their soul from death, and to keep them alive in famine?"

To the testimony of Mr. Moritz respecting the Polish Jews, may be added that of Mr. Elsner, Secretary of the Prussian Bible Society at Berlin, concerning those of some other countries. This Gentleman having received a parcel of Hebrew New Testaments through one of your Committee's Foreign Correspondents, took twenty copies with him to a Fair at Frankfort, on the Oder, in March, 1819. He thus describes the reception he met with from some of those for whose benefit he took them. "I made a beginning by presenting a copy of the Prophets

to a Jew from West Prussia, for his father at home. When he with great joy had accepted it, I gave him a copy of the Gospels of St. Luke and St. John for his own use. He read some verses, knew presently what it was, and said, that may also be read by my Father. On the following day, I offered to a Jew in our own neighbourhood, a copy of St. Luke and St. John, with these words, that if he was not pleased with that book, he might return it to-morrow. He read half a page with great eagerness, then made a stop and said, I know now what it is, and thank you most heartily. To the same Jew I formerly used to give some small Tracts for his children. When, therefore, he applied to me now again for the same gift, I took the opportunity of presenting him with the Gospels. Three Jews from the neighbourhood of Krakow, in Russian Poland, were with me on mercantile business. When I discovered in them a disposition that excited my confidence, I gave to the eldest of them a copy of the prophets. All the three began to read it very earnestly, when at last the youngest exclaimed: These are our prophets! that is good! but what would I say? have you no book more of that description? I was obliged to answer in the negative, as it was the only copy I had at hand. But, said I, here I have a smaller book, offering him a copy of St. Luke and

St. John; if you like it, you may take it home. He now read about a page, the two others looking in with him. Suddenly, he exclaimed, that is good! that is the word of God! that is the word of God! Having fortunately one copy left of the Gospel of St. Mark, I gave it to one of the two other Jews, who expressed a great desire. Deeply affected, and thankful, they would have kissed my hand, but when I declined it, they bowed so lowly to the ground, that I considered it as a reverential acknowledgment to God, for having put his word into their hands.

On the last day before my departure, when I had only one copy left, a poor middle aged Jew of a very sickly appearance, but shewing traces of having known better days—which also during my conversation with him was confirmed, entered my room begging. I asked him, whether he could read that book? (the Gospels of St. Luke and St. John) He answered in the affirmative, and read half a page with great attention. Upon my question: if he wished to possess that book, he said, very modestly: Yes, if you will give it me. So I did. But now I turned the matter, representing to him, that in his situation money must be more desirable to him; wherefore I would pay him for it. But he would not sell it, though I offered him the due price."

Nor have instances been

wanting of Jews who have publicly embraced Christianity, from a thorough conviction, as there is reason to believe, of its truth. Not to mention one or two others of less importance, two have occurred at Berlin, which, from the circumstances attending them, seem to deserve peculiar notice. The one is that of a young student in the University of that Metropolis, who had made some progress in literature and science, but had, at the same time, unhappily, been tainted with the philosophical scepticism so prevalent amongst his countrymen. He was one of those with whom Mr. Way conversed, during his visit to Berlin, in 1818. By his advice, he attentively perused the Hebrew New Testament, and becoming convinced of the truth of its contents, he was some months afterwards publicly baptized, together with his wife, her sister, and his two children: the Right Honourable George Henry Rose, His Majesty's Envoy Extraordinary at the Court of Berlin, one of the Vice Presidents of this Society, together with some members of his family, and other persons of distinction in the place, being among the sponsors. In communicating the intelligence of this interesting transaction, Mr. Rose, to whose kind and judicious attention to the interests of the Society your Committee are under the *deepest* obligations,

writes, "Many persons foreign to the transaction were present; and the Rev. Mr. Theremin, the most eloquent preacher in this place, the instructor of these converts, preached here, for the first time, I apprehend that the attempt has been made, with truth, fervour, ability, and discretion, on the duty of endeavouring to bring the Israelites into the fold of Christ, enforcing powerfully the obligation on our part by such topics, as though wholly familiar to you, are new here, and obviating the objections. The circumstances attending this baptism are calculated to make it a good beginning of a systematic endeavour here to aid in the cause of the conversion of the Jews." The other instance your Committee will communicate is, an extract from a Berlin Newspaper, forwarded to them by the same cordial friend of this Institution. "On the 23d of January, the baptism of a converted Jew took place in the Dome Church of this city. His name is Frederick Francis Seelman. He was a free Chasseur in the campaigns of 1813, and 1814, in which he was wounded, and received the honourable distinction of the iron cross. His Majesty, the King of Prussia, was represented as his Godfather by one of his Adjutant Generals, and his Royal Highness the Crown Prince and several others of distinction, were pleased to attend in person.

“The Rev. Mr. Theremin, Chaplain of the Court, and Minister of the Dome, performed the sacred ceremony, and explained in an excellent and edifying sermon, the importance of the solemnity, and impressed upon his hearers the imperious duty that lies upon all Christians to endeavour to promote the conversion of their Jewish brethren. The young convert was visibly affected under the administration of the solemn ordinance, and all who were present united in a fervent wish, that his example might make a successful impression upon the minds of his brethren, and that the great truths delivered by the Minister of the church, might not pass away without corresponding effects. Encouraged by the example of our pious King, and his august Son, may all believers in Christ actively co-operate in seeking the conversion of the lost sheep of the house of Israel, and thus by their benevolent exertions remove one great stumbling block in the way of the return of the Jewish people to the God of their fathers.” The remark which follows this pious aspiration, is deserving of notice. “That some promising symptoms amongst the people are beginning to manifest themselves is evident, from the increasing number who have of late years entered the Christian church.” To these instances of the baptisms of Jews converted to the Christian faith, your Com-

mittee would add one of a peculiarly interesting nature which has recently taken place at Edinburgh, for a full account of which, however, they must refer you to the Jewish Expositor for April, and to the Appendix of this Report.

Your Committee feel persuaded that you will receive, with lively satisfaction, the intelligence of the favourable disposition manifested by the Prussian monarch towards the Jewish nation; especially when viewed in conjunction with the indications afforded by other European sovereigns, of a rising desire to render justice to this long injured and neglected people. Of the warm interest manifested by the Emperor Alexander in their behalf, and of his liberal encouragement of all proper efforts for their conversion, so many proofs have been adduced on former occasions, that nothing need be added at present by way of confirmation. Reference was made also, in the last Report of your Committee, to the edict of the King of the Netherlands, enjoining the education of his Jewish subjects. It appears from public accounts that the Emperor of Austria likewise has recently issued a declaration, extending to the higher classes of Jews in his dominions a participation in the advantage of the public Seminaries, and expressive of His Majesty's desire to see them rise to a level with the rest of his people in

respect of moral and intellectual improvement.

It is generally known that in the persecutions which lately broke out against them in some parts of the Continent, they have uniformly experienced protection from the Governments of the countries in which those outrages took place.

Your Committee are fully aware that political regulations have no necessary connexion with the conversion of the Jews to Christianity. Yet they cannot but regard such facts as indicating a progressive revolution in the state of feeling, among the most enlightened classes of society, towards that remarkable nation. Undoubtedly also, whatever diminishes the hostility with which they have been too generally regarded by Christian nations, tending to produce a reciprocal diminution of their prejudices against Christians, must be considered as proportionably removing the obstacles which lie in the way of their conversion: and it is not for us to say, in what degree it may please an all wise providence to employ Christian rulers as his instruments in *blessing* this extraordinary people, as he has hitherto done in *chastising* them. Thus much, at least, it seems reasonable to infer from any general change which shall take place in the political and civil situation of the Jews, that it may be introductory to that grand revolution in their state, which we have authority from

Scripture to expect, though of the way in which it shall be brought about we are not distinctly informed.

In this light also would your Committee view a still more extensive alteration which has unquestionably taken place of late in the moral and religious aspect of the Jewish community in various parts of the Continent. It will be perceived that they allude to what are called the Reformed Jews, of whose innovations they have made some mention in preceding Reports, and who appear from more recent accounts which they have received, to be increasing considerably in numbers. Though it may very reasonably be doubted whether their system, in itself considered, be in any respect an approximation to real Christianity, yet, regarded as a breaking down of rabbinical barriers, hitherto the most insurmountable in the way of their approach to Christian truth, it cannot but be viewed as highly interesting, and as likely, in its results, to lead to consequences the most important. One result, at least, it has already produced, and that of no inconsiderable moment, a desire amongst the followers of the new system, to see and read for themselves. This indeed is the natural, and obvious consequence of their aspiring to think for themselves—which hitherto, as a body, in matters of religion at least, they have not been permitted to do. And though there is

too much reason to fear that those who have thus emancipated themselves from Rabbinical bondage, have in general adopted what are termed 'liberal' principles, yet even these may be overruled, as there is reason to believe they have been already in some instances, to the conversion to the Christian faith of those who have espoused them.

Your Committee feel it important frequently to remind themselves and the members of this Institution, that the fundamental principle of all Missionary exertions, is the mighty power and energy of the word of God. What encouragement could Christians have to attempt the conversion of any of their fellow-creatures, and to persevere in their attempts in the face of multiplied difficulties and disappointments, were it not for the deep conviction that the Bible is indeed the sword of the Spirit—the mighty instrument appointed by God himself for pulling down the strong holds of satan, and rescuing miserable captives from his dominion? What else has ever effectually dispossessed the powers of darkness of their empire in the hearts of heathen idolaters, whether American, African, or Hindoo? But is its efficacy confined to the heathen world? Is the Gospel the power of God to the salvation of the Gentile only, and not to that of the Jew also?

It appears to your Committee, that this simple consi-

deration furnishes at once the most satisfactory answer to objections, and the most powerful incentive to exertion, they would add too, the most plain directory as to the course which should be pursued in seeking to promote Christianity among the Jews. Are considerable numbers of them, in one place and another, desirous of having the New Testament? none, it is to be hoped, will doubt that such desires at least are to be satisfied. But does it also appear that still greater numbers are throwing off the yoke of Rabbinical authority, and becoming thereby, if not better disposed to Christianity, yet less prejudiced against it? Here likewise the duty seems plain and simple. Send these also the New Testament, circulate it as widely amongst these free thinking communities. Doubtless many will reject it with the same indifference which they feel to all religion, others will cavil at it with all the licentiousness of infidel philosophy, and all the hardness of unhumbled reason. But will none be found to give it an impartial perusal? What if the very pride of self emancipation from the shackles of hereditary bondage lead some to take up the New Testament, for no other reason than that they and their fathers have hitherto been debarred from it? What if the vanity of candour and liberality impel some—the curiosity of philosophising speculation tempt others, to examine for themselves this "system of

ethics and theology," which has been the subject of so much discussion, the object of so much censure. Will any say that the keen edge of this heavenly weapon may not pierce the conscience of some sceptical free-thinker, or some cold speculator in theology.

Your Committee have reason to think, that this is by no means an imaginary case. They have been informed, on authority on which they can rely, that instances have actually occurred, where individuals who have ventured the reading of the proscribed volume, from no better motive than because it was proscribed, have been found of him of whom they sought not! and humbled like Saul of Tarsus, at the feet of a despised and persecuted Saviour.

But there is another class of Jews, into whose hands it is of vast importance that the New Testament should be put—a class, occupying a sort of intermediate station between the sincere enquirers into Christianity, and the disciples of modern infidelity—those, namely, who whilst they reject the Talmud, from a conviction of its errors and absurdities, do not with it reject religion altogether, but are seeking more correct and enlightened views of religion. A case of this kind was, sometime ago, brought under the notice of your Committee, by a very respectable minister of Neu-wied, on the Rhine, Mr. Keet-

man. This Gentleman, in his enquiries into the state of the Jews in his neighbourhood, met with a Jewish schoolmaster, who appeared so sensible to the lamentable state of religion amongst his brethren, that he was induced to offer him Christian instruction. Through the blessing of God, his endeavours were attended with success. The Jew, from being dissatisfied with his own religion, was brought gradually to acknowledge the superiority of ours; and he has since given an interesting statement of the progress of this change, in a letter to the Committee, of which the following is an extract:—"Born and educated by parents, who were distinguished by their piety in Judaism, and destined by them for the study of the Talmud, I felt within myself two moving principles, in direct opposition to that destination: first, a strong desire, to know my God and Creator, his essence and attributes; whereby I was instigated to read the word of God in my hours of retirement, and not to be satisfied with the superficial instructions of my teacher; and, secondly, I felt the most decided and invincible aversion to all hypocrisy and dissimulation, and that excited in my mind such a disgust against the Talmud and my teachers, that I was fully determined, rather to suffer the utmost want, and to be deprived of the support of my parents and relatives, than to

be an hypocrite and to remain longer in spiritual captivity. Therefore, when I in the way of a merciful providence became acquainted with the Gospel, the light which for a long time had been covered by the cloud of ignorance, burst out in full splendour, the glorious promises given to our fathers of a blessing, which should be granted, by a King, a Prophet, and a Saviour, of the tribe of Judah, a son of David, I found them all fulfilled in the most perfect manner in the person, the life, the doctrine, and the achievements of Jesus of Nazareth. Full of joy, I threw myself in the arms of this Messiah I had found, as my Saviour and my Redeemer; and I was surprised at the darkness in which I hitherto had walked as a Jew, and a despiser of the truth. But for a long time I was obliged to conceal my better convictions and sentiments, because I as a Jewish schoolmaster, was dependent on the Jews for my support, and had to exercise the sacred duties of a husband and a father, until it pleased God, who had lighted in my soul a spark of faith, and begun a good work in me, to rescue me by your powerful assistance, from that painful situation, and to afford me that joyful privilege, to make a public profession of my Saviour, and to glory in his grace before all men. The infinite love of Jesus, with which he has hitherto conducted me, and

his providences, shall be to me pledges of his future mercy and his never failing grace. In this confidence, I hope, most respected fathers and benefactors, that he also will preserve to me your protection. My most punctual obedience to do, without any objection, all that you, in the name of the Lord, may determine on my account, and that lies within the small compass of my faculties, shall give you evidence, that it is my earnest design to be faithful to the Lord unto death. May it soon please the Lord to open the eyes of all my brethren and sisters according to the flesh, that they may repent, and seek the Lord their God, and their king David, and give honor to the Lord and his grace." In the same letter he thus announces his intention of publicly professing his faith in Christ: "At Easter I hope to receive, if it be the will of God, with my family, the sacrament of the holy baptism. May the Lord crown it with his divine blessing. May through the baptism of regeneration, Jesus Christ become the life of our souls, and may he give us grace to preserve and to strengthen that life, that we may walk in his Spirit, and daily grow in grace and wisdom. May it be the will of the Lord, who passes by the wise and the great of this world, and has mercy upon the humble and the poor, to make of us instruments to the glorification of his holy name

upon earth! May we by this sacrament, become now children of God, and in the time to come, heirs of God, of Jesus, and his glory."

At the request of the late lamented Mr. Nitschke, this promising convert was to have accompanied him in a journey which he proposed to make for the promotion of the object of the Society through Prussian and Russian Poland in the course of the ensuing summer, but the Lord has ordered it otherwise, and to his will it is our duty to bow in humble resignation, assured that he doeth all things well.

Having thus stated their own views of the calls and inducements to exertion which the present state of the Jews in various places, as it becomes more and more known, presents, your Committee feel that it will be satisfactory to you to know, that similar views of duty and of encouragement are beginning to actuate other Christian communities likewise. The Edinburgh Society for promoting Christianity among the Jews, to whose benevolent efforts your Committee have already adverted with pleasure in this Report, has lately published an Address to the Public, in which it announces, "That it is about to establish a Mission on the continent of Europe, and has already engaged two young men, well recommended for piety, who are to go forth among the Jews; and the Society proposes, with the divine blessing, to extend the field

of its operations, and to increase the number of its Missionaries, as soon as circumstances shall seem to offer encouragement for further efforts."

Mrs. Hannah Adams, Corresponding Secretary to the Boston Society, informs your Committee, in a letter dated October last, "That the American Board of Commissioners for Foreign Missions, have lately ordained Messrs. Parsons and Fisk, young men of piety and talents, in order to send *them* to preach the Gospel to the Jews in *Palestine*." This information is accompanied with a request that this Society would furnish those Missionaries with Hebrew Testaments, with which request, your Committee need scarcely say that they have readily complied.

Not only, however, are the Jews thus attracting the attention of communities remote from themselves; but, what is of still higher importance, those in the midst of which they live, are awakening to a sense of their obligations in this respect. It has already been mentioned, that a Society is on the point of being formed at Amsterdam for the promotion of Christianity among the numerous Jewish inhabitants of that city. Measures have also been taken for attempting a similar establishment in Berlin, and your Committee have reason to expect that the plan will speedily be carried into execution.

From the co-operation of such Societies in the very heart

of the Jewish population abroad—whether their labours be auxiliary to those of your Society, or independent of it, your Committee anticipate the most important benefits to the common cause in which they are engaged. And they hope, especially, to derive assistance through their means, either directly or collaterally, in that department of their undertakings to which their attention has for some time been particularly directed, the obtaining a regular supply of Missionaries to send to the Jews in foreign parts.

For this important service, it is on many accounts desirable to select foreigners, understanding the vernacular languages of the countries in which the Jews reside. It is also the concurrent opinion of the most experienced advisers, that Gentiles may be profitably employed as Missionaries to the Jewish people.

Your Committee feeling the propriety of this suggestion, have been for some time engaged in correspondence with such of their friends upon the continent, as are most likely to assist them in procuring suitable instruments for their work. They have already succeeded in engaging a Swiss Protestant minister of whose piety and talents, after much enquiry, they have reason to think well; as he has already travelled in the East, and is acquainted with the languages necessary for such an undertaking, it is intended that he

shall direct his course without delay to the shores of the Mediterranean, to labour amongst the numerous Jews in those parts, and largely to circulate amongst them the words of eternal life. They have also to announce the arrival of a pious young man, a native of Germany, educated under the auspices of the venerable Mr. Jaenicke of Berlin, who has offered himself to the service of the Society as a Missionary among the Jews. And they have encouragement to hope that this offer will be followed by others of a similar kind.

It is not, however, by any means, the intention of your Committee to abandon the plan on which they set out, of employing converted Jews of tried principle and piety, in the work of evangelizing their brethren. In some respects, undoubtedly, they possess advantages for the work, which are not easily to be met with in persons of Gentile education and habits. From the united labours of *both* Jew and Gentile however, perhaps it is, that under the blessing of God the most extensive and beneficial results in this cause are to be expected. It is, therefore, with much pleasure, that your Committee inform you, that besides those Jewish converts already employed in the service of the Society, there are two young Israelites of very promising talents, preparing for future occupation in the Missionary fields—one to whom reference has already

been made, under the superintendence of a most respectable minister abroad; the other under that of some of the Society's best friends in this country. Should the lively hopes of your Committee, from these and other quarters be realized, they trust they shall ere long, be enabled to occupy different Missionary stations of high importance abroad, and that they shall thus, in due season, have to announce, not only, that the Lord hath given to his ancient people *his word*, in the sacred language of their fathers, but, that great also is the company of them that proclaim it.

In conclusion, your Committee intreat the members of this Society to remember, that the cause in which they are engaged, is the cause of the universal church of Christ. It stands in the sacred page inseparably connected with two objects, of all others most dear to the Christian, the glory of God, and the salvation of the world. "When the Lord shall build up Zion, he shall appear in his glory." "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "It shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them." "If the *fall* of them be the riches of the world, and the *diminishing* of them the riches of the Gentiles, how *much* more their *fulness*?" "It shall come to pass in the

last days, that the mountain of the Lord's house shall be established in the *top* of the mountains, and all nations shall flow into it; and *many* people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of *Jacob*; and he will teach us of his ways, and we will walk in his paths; for out of *Zion* shall go forth the law, and the word of the Lord from *Jerusalem*."

Nor let it be forgotten that the same authority which inspires our hopes relative to the future destinies of Israel, prescribes also our duty with regard to them. It calls upon *us*, to pioneer their return into the church:—"Go through, go through the gates; prepare *ye* the *way* of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." It incites us to pray for the accomplishment of the divine purposes of mercy towards them. "Ye that make mention of the Lord, keep not *silence*, give him no *rest*, till he establish, and till he make Jerusalem a praise in the earth." "Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and sing, O Lord, save thy people, the *remnant* of Israel."

Your Committee have endeavoured, however imperfectly, to discharge the former of these duties in the proceedings of the past year, and they now call upon *you* to join with

them in the latter; while, in the words of the son of Jesse, they offer their devout supplications, "Give ear, O shepherd of Israel; thou that leadest Joseph like a flock; thou that dwellest between the cherubims *shine forth*. Return, we *beseech thee*, O God of hosts; look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." "*So we* thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations."

The Report having been read, the following resolutions were unanimously passed.

Moved by R. Grant, Esq.
—Seconded by W. Wilberforce, Esq. M. P.

1st, *Resolved*—That the Report now read be received, and printed, together with the audited accounts, under the direction of the Committee.

—Moved by Rev. C. Simeon.
—Seconded by Rev. B. N. Solomon.

2d, *Resolved*—That the increasing readiness of the Jews abroad to receive the New Testament in Hebrew, the unprecedented spirit of enquiry which they manifest on the subject of the Christian religion, their growing desire after some kind of religious refor-

mation, and the general opinion which prevails amongst them, that some important change in their condition is about to take place, are viewed by this Meeting as circumstances of so encouraging and auspicious a nature, as ought not only to call forth their thankfulness to the Almighty, but also to animate them to renewed exertions in that labour of love in which this Society is engaged.

Moved by Lord Calthorpe.
—Seconded by Rev. P. Roe of Kilkenny.

3d, *Resolved*—That the cordial thanks of this Meeting be given to the Right Rev. the Lord Bishop of St. David's, and the Hon. and Right Rev. the Lord Bishop of Gloucester, for their continued patronage and support of this Society.

Moved by Lord Gambier.—
Seconded by Sir James Saumarez, Bart.

4th, *Resolved*—That this Meeting hail with peculiar satisfaction the efforts which are now making by the servants of God in Scotland and America, to send forth Missionaries to carry the glad tidings of salvation to the descendants of Abraham, and thankfully views them in connection with the establishment of Societies for the promotion of the cause on the Continent, as hopeful symptoms that the Christian church is about to be generally awakened to a sense of their duty towards their long

neglected brethren of the house of Israel.

Moved by Hon. and Rt. Rev. the Lord Bishop of Gloucester.
—Seconded by Lord Calthorpe.

5th, *Resolved*—That the cordial thanks of this Meeting be given to the Hon. and Rev. Gerard T. Noel, for his excellent sermon preached this morning, and that he be requested to allow it to be printed: to the Vice Presidents; to Robert Harry Inglis, Esq. Treasurer, to the Secretaries, and Committee; (the former of whom are requested to continue their services) to those Clergymen who have advocated the cause of the Society, and to the various Auxiliaries, Associations, and Penny Societies: that I. H. Harrington, Esq. be elected one of the Vice-Presidents of this Institution; and that the following Gentlemen be the Committee for the ensuing year, with power to fill up their number.

Messrs. Joseph Gibbs Barker
John Bayford
Alexander Black
J. Sheffield Brooks
John Butler
H. C. Christian
William Faden
William M. Forster
Michael Gibbs
William Harding
William Jenney
George Thomas King
E. I. Longley
Henry Stevens
John Coles Symes.

Moved by Rev. G. T. Noel.
—Seconded by Thomas Babbington, Esq.

6th, *Resolved*—That the cordial thanks of this Meeting be given to the Chairman for his kind and able conduct in presiding over the business of the day.

After the Meeting there was a Collection at the Doors of the Hall, which amounted to £80. 10s.

The cordial reception which the Rev. Messrs. Way and Marsh met with in Ireland has already been mentioned in the Report. The following letter from the Rev. Lewis Way, which did not arrive in time for the Annual Meeting, gives a further account of it.

Monastreven, April 30, 1820.

My dear Friend,

THE common excuse for not writing, "*I had no time*," is LITERALLY true with respect to Dublin. We arrived only the day before the Jews' Anniversary, which, *the last* in England, is THE FIRST in Ireland. *Beginning at Jerusalem* was, I am persuaded, attended with the blessing of the God of Abraham.—As you were a witness of the interest excited by our great cause in Cornwall, I need only tell you that it is ten fold in Ireland.—Dublin, the heart of the kingdom, is so warm in the cause that we think some of this vital heat will be found in the extremities, which we therefore mean to visit.—Judge Daly was our Chairman, and opened the

Meeting, which the Bishop of Kildare closed, with a most energetic and apostolic exhortation on the importance of our Society, as the crown and completion of all others, shewing how the Jews are to become, according to Scripture, the *last and best missionaries*, and the *true interpreters of the word of God to the Gentile world*.—Our exertions were by no means *terminated* by the Meeting, for besides the two sermons at which (*laus Deo*) £180 was collected, we were called upon to testify daily, *and prove out of the Scriptures, from morning to night, and from house to house*, that salvation is of *the Jews*. The Scotch have *heads*, the English *hands*, but the *Irish hearts*, and *their desire* is, that Israel may be saved:—this triple cord, bound with love, will not easily break.—The Irish *never persecuted* the Jews, and now they *are blessing them*. As I cannot make a long speech to the Freemasons, pray make a short one for me; and say I wish them *good-luck* in the name of the Lord.

I am, yours, &c.

L. WAY.

To the Rev. C. S. Hawtrej.

REV. N. SOLOMON.

THE Rev. Mr. Solomon proceeded soon after the Anniversary Meeting to the residence of the Rev. Thomas Scott, of Aston Sandford. Under the roof of that venerable and

faithful servant of God, he will devote himself uninterruptedly to the completion of his translation of the New Testament into the language of the Polish Jews. This, it is hoped, he will be able to accomplish in a few months, when, under the divine blessing, he will return to Poland, to circulate it amongst his brethren.

THE DEPARTURE OF THE REV.
MR. TSCHOUDY-FOR MALTA.

THE Rev. Mr. Tschoudy, the Swiss minister, mentioned in the Report, has sailed for Malta since the Anniversary, with letters of introduction to the Rev. Mr. Jowett, and Dr. Naudi, from whence he will proceed (as they shall advise) either to Egypt or Palestine.

The following account of the Conversion and Baptism of Mr. Michael Sargon, at Madras, (the Jew referred to by Mr. Jarrett, in his letter inserted in our last number) is extracted from the Evangelical Magazine for April.

CONVERSION OF MR. MICHAEL
SARGON, A JEW, AT MADRAS.

In a Letter from the Rev. Robert Fleming, Missionary at Madras.

My dear Sir,

I HAVE the happiness to send you the following account of the conversion of Mr. Michael Sargon, from Judaism to Christianity. This communication is the substance of a narrative drawn up by Mr. Sargon him-

self, at the time of his baptism. With the exception of a few verbal alterations, I preserve the original form, as both more natural, and more likely to prove useful.

‘I was born,’ says he, ‘of Jewish parents, at Cochin, on the coast of Malabar, in the year 1795. I was educated in our Hebrew School there, under the care of my parents, who also had me taught English, (an English School being kept in the place by a Sergeant). When I was about thirteen years of age, I was removed from school and put to a business, at which I continued some years. In the year 1811, I left Cochin, on a visit to my aunt and uncle, who lived at Pondicherry, with whom I remained till the latter part of the year 1816. At this period, my uncle, John Benjamin, received a letter from Mr. Jarrett, inviting me to come to Madras to live with him. My uncle not being willing that I should accept of this offer, was some time before he shewed it to me. At length he did so, when I gladly accepted of the invitation, and came to this happy place, Madras.

‘After my arrival in Madras, Mr. Jarrett frequently conversed with me respecting the prophecies, of which he was so kind as to give me some explanation. The Christians in Cochin, the place of my nativity, being Roman Catholics, I conceived from their mode of worship that all Chris-

tians were a kind of idolaters. This prevented me from acceding to the truth, ‘that the Messiah is already come, and that it is in vain to look for another,’ when Mr. Jarrett began to point out the accomplishment of the prophecies in the person and character of Jesus Christ.

‘After some time, I requested Mr. Jarrett to take me along with him to the English church. Here I was disappointed in seeing no images, and quite surprised to find the forms of worship as different from those of the Roman Catholic, ‘as light from darkness.’ I found, likewise, that the Bible, Psalms, and prayers, were read as in the synagogue, and that the only difference was the preaching from the New Testament as well as the Old.

‘When I had seen all this, and understood a little of the preaching, I requested Mr. Jarrett to favour me with some books, which he was kind enough to do. I then began to read and reflect on the prophecies. In a short time a conviction arose in my mind that the Messiah had actually appeared in the person of Jesus Christ of Nazareth; and that the prayers I used to offer up daily for his advent, according to the expectations of the Jews, were in vain.

‘In a short time after my arrival in Madras, Mr. Jarrett received the Gospel of St. Matthew in Hebrew, and commenced reprinting it. I was

employed in correcting the press. Whilst occupied with this, I was led to consider it attentively. I found my mind gradually opening for the reception of divine truth. At last, Mr. J. put into my hand the kind address of Christians to Jews, by which I was convinced that God in this way had led me to realize the fulfilment of my dream. For this I praised the Lord God Almighty, 'who was, who is, and who is to come.' Considering all these things, I thought it was now my duty to acquaint my mother and brethren with the state of my mind, and my intention of becoming a Christian. I wrote them accordingly. In a short time I received a letter from my eldest brother, Moses Sargon, in which he expressed himself thus:—

'We are all very sorry for receiving such an account from you. You affirm positively that the Messiah is come, and that Jesus Christ is he. But to convince me of that, you must propose to me four particular questions. If I shall not be able to explain to you the principles in question, then I shall understand that you are acquainted with many books. Otherwise, if you do any thing merely because you are in that place, then you will be in risk of your soul. Or if you do it before you silence me, then I shall know it is nothing but your own conceit. Besides, when you reflect on the nature

of your nativity. A rod thrown into the air discovers its root in falling.* You will bring much guilt on yourself, and will cause to come upon your mother and brethren eminent disgrace on account of your selfishness: and, finally, you will have the name *Raca*, *Shaca*. Wherefore, instead of acting such a kind of confusion, we desire to hear from you a better account, and at the same time desire you to forget whatever you wrote in your last letter. Write something comforting to ease our sorrowful hearts, on account of your last. Of that be thou ignorant, and have not a vain idea of thyself as one of them who speak much, but do little.'

'When I received this letter, I began to consider what questions I should put to him, for he is a learned man. It occurred to me I could not do better than to send him the affectionate address to Jews, with a copy of the Gospel of Matthew in Hebrew. These I sent with a letter, requesting them to be so good as to grant me

* This is an Arabic proverb. They suppose that a piece of manufactured wood, (a ruler for instance) if thrown up into the air, will, in falling, discover which is its root end. The end which was nearer the root of the living tree, gravitating to the earth. The idea intended to be conveyed by the proverb here, is, that Mr. Moses Sargon, considering his brother's mind wavering, (like a rod tossed up into the air,) would in subsiding again into a calm state, revert back to the religion of his forefathers.

permission to be baptized without delay.

‘ Having waited a considerable time without receiving an answer, I wrote another letter ; to this, likewise, I received no answer. I then conceived it was in vain to wait for their permission. I therefore said to Mr. Jarrett, ‘ Sir, I hope there is no delay to my baptism.’ On this, Mr. J. was so kind as to give me further instruction in the principles of the Christian religion, and how to conduct myself as a true follower of the Lord Jesus Christ. So by the grace of God I was baptized here at Madras, January 21, 1818, by the Rev. Mr. W. A. Keating, Chaplain of St. Mary’s Church, Fort St. George.

‘ Blessed be the word of the Lord God, the God of Abraham, Isaac, and Israel, the Father of our Lord Jesus Christ, who hath sent redemption to his people Israel, through his word, to shew them the way of salvation. Amen.’

Thus ends Mr. Sargon’s own account ; but I cannot persuade myself to dismiss the narrative without adding a few observations.

With respect to Mr. Sargon’s conduct since he became Christian, I can bear a pleasing testimony. I have enjoyed the happiness of living in the same family with him now upwards of three months. He is pious, prudent, and every way steady. In labours assiduous. He is likewise very well versed in languages. He speaks Hebrew, a

little Arabic, Hindustanee, Malayalim, Tamul. Of the European languages, he speaks, reads, and writes English, French, and Portuguese. He is now employed in preparing some publications, and correcting the press of others, which Mr. Jarrett is printing here for the use of the Jews in the East. In his conversations with the heathen around him, and with the Jews who occasionally visit him, Mr. Sargon discovers something like a genuine Christian spirit. He reasons boldly, and speaks like one who feels the force of what he says. May the God of all grace keep him from falling, and make him a burning and a shining light before a crooked and perverse generation.

‘ The conversion of Mr. Sargon, if by the grace of God he continues stedfast in the faith, seems likely to be the opening of an effectual door towards the enlightening of his benighted brethren, the sons of Israel in the East. I have had the satisfaction of seeing and conversing with several Jews who have visited him. These come from the west coast of India, from Arabia, and the ancient Babel, now Bagdad. Strange to say, no Jews reside in Madras ! A spirit of inquiry is excited among them it would appear throughout all the Turkish empire. Mr. Jarrett is collecting all the information he can respecting the long-lost sheep of the house of Israel in these extensive regions. In Arabia

they are very numerous. From the information I have obtained from the Jews coming from that quarter, it would appear that the deluded followers of the false prophet, allow them many privileges superior to what they enjoy in some Christian countries. May the time soon come when they will enter the true sheep-fold, under the one Shepherd, Christ the Righteous. Amen.

Your's truly,
R. FLEMING.

EXTRACT OF A LETTER FROM
MR. NITSCHKE.

The following letter was written by the lamented Mr. Nitschke, only a few days before he was suddenly removed by an apoplectic stroke from this transitory world into the more immediate presence of that Saviour whom he loved and served, and the extension of whose kingdom upon earth he so faithfully laboured to promote.

Niesky, March 16, 1820.

I HAVE in due time received your favour of Feb. 18. You ask me, What effects the shameful persecution of the Jews has produced in that nation or in individuals? As far as I have observed, not a small number among them has been thrown into the greatest anxiety. But I have reason to apprehend that similar scenes will return, if the civil existence of the Jews is not soon

regulated by the governments. For it is evidently clear, that the Jew who only earns his livelihood from trade and usury, is a great nuisance to the other citizens, especially in such countries, where that people is very numerous, and every individual must work hard for his own subsistence. Without entering into a long discussion of the matter, I beg leave to submit the following facts. The cotton and cloth manufactories in Germany, which formerly occupied many thousand workmen, are daily declining because the Jews buy up, during the fairs, great quantities of English cotton (calicoes) and cloths, then go about hawking from house to house, and sell them at a much lower price than they could be made for in the manufactories. The consequence is, that the manufacturers must cease to work, and their workmen must starve. The shop-keeper, who must support himself by selling these articles, suffers in the same proportion. Both parties, therefore, hate the Jews, and are inclined to persecution. This state of things cannot last long, and a change must be effected. A political crisis, with respect to the Jews is at hand, and they will experience some hardship, from which they will not be able to extricate themselves. Many Jews in Poland, wish already to emigrate to Russia, but have not yet received permission. Nothing would be more desirable, than that the sovereigns

by suitable measures, would endeavour to fit for cultivation the stony ground of Judaism. In that respect I find the edict of the emperor of Austria very remarkable, and many good results may be expected from it.

Our Society having to attend to the ways in which it may please the Lord to lead back his ancient people to himself, will carefully observe, by what means, or in what place the Spirit of the Lord may send his quickening power among these dry bones. We will run, as the apostle saith, not as uncertainly, but follow the traces which may be shown to us.

As I entertain but little hope as to the true conversion of the German Jews to the God of their fathers, because they are very much adverse to the Gospel of Jesus Christ and of the salvation by his cross, my chief object is still directed to the Jews in Poland, among whom, a fear of God, and a great tendency to exterior piety and public devotion is to be found. I therefore repeat my proposal, already submitted to your Committee, to take during the next summer, a new journey through Poland in a different direction, and I cordially wish then to meet Mr. Solomon among the Karaites at Luck, near Wlodomierz, on the border of Lithuania, in order to converse with him upon our common work in the Lord. I hope, if it be the will of the Lord, to arrive at Luck, in the last days of August. I gladly will take

with me a companion; and have already mentioned Mr. Friedenberg, now in Berlin. But I believe to have found a still more suitable subject in the Schoolmaster, recommended to the Committee by Mr. Keetmann in Neuwied. If he is the same Jewish Schoolmaster, whom I know from some of his letters, I should wish him more than any other for my companion. I therefore beg, that my credentials from the Russian government may in time be procured for me, and sent hither. A passport may be obtained from the Russian ambassador at Berlin, through his Excellency G. H. Rose: lest an obstacle like that which I experienced in my journey last summer, may occur again, whereby I was prevented from entering into the Russian Poland.

With respect to the books I have requested your Committee to send; I wish to have an early answer; and I submit, to have a part of them remitted unbound, to save time and expences, in a strong chest, directed to Mr. Vander Smissen of Altona, who is to be requested to forward it by water to Dresden, under the direction to Mr. J. Trangott Loesche, New Street, before the Pirnagate, from where it may go by land to the place of my residence. Here the binding in skin is paid with eight Groschen; (1s. 2d.) skin back and edges, 5 Groschen; (10d.) Should the binding in England be better and cheaper, I should

prefer their being bound there.

You may expect with one of our Missionaries, a copy of the imperial Ukase in German. I think its publication for circulation among the Jews in Russia and Poland necessary, that, if any one should feel inclined to embrace Christianity, the difficulty may be removed from his mind, in what way he, when separated from Judaism, shall find protection and support.

The work of the London Society is one of the greatest and most difficult; as, besides the conversion of the Jews to the Saviour of the world, care must be taken for their outward manner of existence, until that glorious period shall appear, when Israel will seek the King David and his mercy, and then a new organization of their religious service and their social life in a new civil consideration will take place. O might we, who exert ourselves for the benefit of that people, live to experience the great joy to see a congregation of first fruits, gathered together from among the great crowds of the children of Israel, dispersed over the earth; now, we will see, what our dear Lord will do. For his gifts and calling are without repentance, and he both can and will fulfil his promises in due time.

As to the remittance of money, it cannot be done by a draft, because I am unconnected with a banker. The best and shortest way will be,

to pay the amount to Mr. Moore in London, who will give order for payment to Mr. Samuel Schneider at Herrnhut.

J. F. NITSCHKE.

EXTRACT OF A LETTER FROM
MR. C. C. TAUCHNITZ.

To the Foreign Secretary.

Leipzig, March 17, 1820.

THE pleasure I felt on receiving a letter from you was much increased by the prospect it opened to me, to take a share in a work, which takes so honourable a place among the exertions of our day, to promote the knowledge of the Gospel, and to which you now devote a great part of your time. But, if I may say the truth, our wishes have met one another. For I also have a long time since felt a strong desire, to avail myself of the good opportunities, which our fairs bring in my way, to put the word of everlasting life in the Hebrew language into the hands of the great number of Israelites, who flock here together from all parts of the earth. I therefore most joyfully accept the invitation, to disseminate the Hebrew New Testament and other useful works among the Jews; and I request an interest in your prayers, that the Lord may grant me his assistance, in the faithful discharge of the new duties in his service, in which I am ready both to work and to suffer, though not building.

upon my own, but only upon the strength of the Lord.

From all the information I have received, I have not the least doubt, that the New Testament will be received by many Jews with great interest; and I shall not avoid coming into contact even with the more learned among them, as some young scholars well skilled in the Hebrew language, have promised me their assistance.

Though accumulated business has prevented a more early reply to your letter, I still hope, that, as the fair will first begin in five weeks, the books will arrive here in proper time.

I close these lines with a cordial wish, that the Lord will crown with his blessings all the endeavours, to lead back to the right and the old way his poor people of Israel, after so many centuries of errors and blindness; and that my activity in that great work, will often give me an opportunity, to express the true love and esteem, with which

I am, &c.

C. C. TAUCHNITZ.

LETTER FROM MR. C. S. LIX, OF
FRANKFORT.

To the Foreign Secretary.

Frankfort, April 8, 1820.

Dear Friend in the Lord,

IN consequence of the Mission of Mr. Mark to this place, by your Society for promoting Christianity among the Jews, a similar Society has been instituted here, presided over by Mr. Von Meir, Senator; of which I

have been ordered to give you notice. I enclose here a copy of our first minute, not in the usual form of a minute, but contracted into a narrow space to save the postage.

I now expect how far you will be able and willing to come to our assistance, both by the experience you have had in the endeavours to attain our common object, to lay the people of Israel at the feet of Jesus, and by the indispensable aid of another kind. For though we have addressed ourselves to the King of Prussia, we are not quite sure, whether he will pay any attention to our request. But even in that case, we shall want a very considerable support, beyond our actual means. Expecting your kind answer,

I remain,

Your Friend in the Lord,
CHARLES SEVERIN LIX.

*Extract of the Minute of the
Committee for promoting
Christianity among the Jews.*

Frankfort, Feb. 16, 1820.

A conversation having taken place on the 9th of February, in the presence of Mr. Von Meir, Senator, Messrs. Passavant and Manuel, Counsellors of the Consistory, the Rev. Messrs. Stein and Wolleb, Mr. Mark, and the merchants, Mr. Claus and Mr. Lix, on the present pitiable state of the Jews, these Gentlemen met again on the 16th of February animated by a lively confidence in the Lord, that he would assist them by his powerful grace.

They constituted themselves as a Committee for the purpose above mentioned, and passed the following resolutions.

I. That a letter be addressed by the Committee to his Majesty the King of Prussia, declaring the strong feelings of sympathy, excited in the minds of the members, by the present miserable state of the Jews, whereby they were led to implore his Majesty, to grant them his protection, with regard as well to their exterior as interior wants. They would therefore respectfully request his Majesty, to appoint a piece of ground at Wetzlar, where a seminary might be instituted for young Jews, who in a subsequent time might be employed as teachers among the people, but mean while might have an opportunity, to be usefully occupied, and to contribute to their own support, whereby the expences of their education would be lessened, and perhaps entirely covered.

II. That a man may be appointed as Superintendent of that Institution, endowed by God with the necessary talents, and who has himself in his soul experienced the power of faith in the sufferings and death of our Lord, for the remission of sin, and for the regeneration of the inward man, who living himself by faith in Jesus, and growing in his grace, would be enabled to lead his pupils to the only true foundation of genuine Christianity.

III. It is considered as a material object that agriculture

be connected with that Institution, and that the pupils be led to a practical knowledge of it.

IV. In the next Committee which is to be appointed by Mr. Von Meir, as President, and to which the members are to be invited by Mr. Lix, as Secretary, further proposals will be made, as to the contents of the letter to the King of Prussia, and a discretionary power is given to Mr. Von Meir, to select from them, what he shall judge proper.

V. Mr. Lix is charged, to inform the London Society for promoting Christianity amongst the Jews, of this Institution, and to inquire, in what way its co-operation may be desirable, and what support it may expect.

EXTRACT OF A LETTER FROM
ASTRACHAN.

Edinburgh, April 17, 1820.

My Dear Sir,

I SEND you an extract from a letter from our Scotch Missionaries which may be interesting to your Society.

We have two young Missionaries at present under Mr. Mudie's care at Hamburgh, who will very soon go out to preach to the Jews; and we have other two at Basil, who are about leaving that seminary, to declare the glad tidings to the Jews.

I am, Your's, &c.

J. F. GORDON,

Secretary to the Edinburgh
Jewish Society.

To Rev. C. S. Hawtrey.

*Extract of a Letter from the
Missionaries at Astrachan,
Dated Feb. 1. 1820.*

The following is an abridged extract from Mr. Dickson's Journal of January 9th.—“Yesterday I met with a Jew from Endery, with whom I had some interesting conversation respecting the state of affairs in that quarter, and at the same time, obtained some important information respecting the present condition of the country. Indeed, the accounts he gave, seemed to encourage the hope that something might soon be attempted with the prospect of success for the introduction of the Gospel into those parts, hitherto shut out from the civilized world by barriers, almost, if not altogether, insurmountable to the Christian Missionary. Oh, that the poor deluded seed of Abraham according to the flesh, in this and in all other parts of the world, were but led to look upon him whom they have pierced and mourn.

The same Jew called again upon me in the course of a day or two, and brought with him two others, who came from Cuba, about a day's journey beyond Derbent. Our conversation was chiefly respecting the Messiah; his being a divine person—even David's Lord as well as David's Son; his being a spiritual Deliverer, and not a temporal Prince, such as they in general expect. Several passages were produced in order to prove this, and that Jesus of Nazareth was the

very Messiah spoken of by their own Prophets, and who was promised to the Patriarchs and the Old Testament church. But it would have made any one amazed, who was not accustomed to converse with Jews upon these subjects, to have seen what shifts they were put to in order to evade the force of the evidence that was produced in favour of Jesus being a divine person. When it was pointed out to them that Abraham was the father of the faithful, whether they were of Jewish or Gentile extraction, they allowed that it was so; but whether it was in order to please us, or whether it was their real sentiments I shall not say, the former, however, to me seems fully as probable. As it was in the days of the Apostles, so we find it now—the vail is still upon their hearts, when they read Moses and the Prophets, nevertheless, when they shall turn unto the Lord, the vail shall be taken away.—While we are then desirous to point out to them the Lamb of God that taketh away the sin of the world, let us earnestly pray that the fulness of the Gentiles may come in, and that all Israel may be saved.”

EXTRACT OF A LETTER FROM
MR. FRIEDENBERG.

Berlin, March 27, 1820.

Dear Sir,

YOUR kind letter of the 22d ult. was to me a source of much and varied gratification,

and I beg you to give my best thanks to the General Committee for their kind resolutions. Next April, please God, I shall set out on the intended journey, though it is now rather late, the lectures recommencing the 10th of next month. After my return, I shall continue to prepare myself for my future career; and may the Lord grant me diligence and perseverance, and, above all, humility, the less of which cannot be compensated by the acquisition of human knowledge.

I have, since my last Report to the Committee, made the acquaintance of a very extraordinary man. It is an Hungarian Rabbi, deeply versed in the Talmud, but who joins to his Rabbinical knowledge, a most liberal spirit. He has been so active in the cause of the new synagogue, that he has become the object of severe persecutions from the old party, who were formerly willing to present him with one of their most conspicuous Rabbiships. He has published a Hebrew book in defence of the new synagogue, in which he has unknowingly advanced many a Christian sentiment. In an Hebrew letter written to him by one of the Jewish literati of this city, there is this remarkable passage, "Was it not of old, the command of God, to remove the old (fruits) before the new, and were not the children of Israel obliged to remove leaven and leavened bread, before they offered the new

fruits?" You easily perceive that this is said in allusion to the *total* reformation they wish the old synagogue to undergo. But with much greater right may we extend the same observation to the *whole synagogic ritual*. New synagogues are to be erected at *Prody*, in *Poland*, *Vienna*, *Frankfort on the Mayne*, and *Carlsruhe*, from which latter place I have myself seen a letter, affirming that the only hindrance, was the absence of a respectable member, but whose arrival was soon expected. I do not recollect whether I have already mentioned to you the opinion of some intelligent Jews, who affect to be neutral, *That the next generation of Jews will all enter the Christian church, and that the new synagogue is the gradual transition to it*. If, under Christianity, be meant the *external* constitution of it, it must be confessed that the approximation is evident: but whether the cause of the Gospel will lose or gain by an access thus prepared and brought about, is another question. The following imperial edict, however, is, if carried into full execution, perfectly effectual towards the suppression of the Talmud and the Rabbinical system. "His majesty the emperor (of Austria,) has given the following order respecting the Israelites; The Rabbies are in future to be examined in the philosophical sciences and in religion before they are appointed to any charge, and in return, their

salaries shall be adequate to the learning they possess. Further, the Prayer books are to be translated into the language of the country, and all sermons and devotions are to be held in the same. The Israelitish youth, moreover, shall henceforth partake fully of the public institutions for instruction, religion excepted. In fine, the Israelitish subjects themselves are expected to accelerate, by the induction of proper manners, professions, and other employments, the time when the state can treat them like the rest of the subjects, and when their longer separation will be unnecessary. Government will not fail to facilitate and encourage the use of means which must conduct to an end so auspicious for human society." (Vossian Newspaper, No. 8, Article, Vienna, the 9th of Feb. 1820.)

This edict, I am told, was enacted as early as 1811; but the old Jewish party availed themselves of the intervening great events, which naturally diverted the public attention, to neglect the several injunctions so destructive to their beloved prejudices. A dignitary of our established church has lately published a sermon, entitled, "The Signs of the times," in which he insinuates the *expectation* that the king will follow the example of the Austrian emperor.

A young Jew whom I have known for these five months, as a sincere and fair character, has been baptized the 23d ult. at

the church of St. Nicholas here, by one of our better ministers, who has likewise a very good opinion of him. It is the same young man of whom I already mentioned to you that he learns turnery.

The young convert, to whom the king lately stood Godfather, I have the satisfaction of seeing very often, and am delighted to find in him so child-like a confidence in the divine mercy through Jesus Christ, and so upright a zeal for his glory. He has lately received a rescript from the king, promising him a place in the financial department.

Here, I can add with pleasure, that I have made the acquaintance of some Christian merchants, who assured me, that their superintendant (the minister) is a great friend of the cause, and that they doubt not to find other promoters of it in their town, should a public Society be formed. This minister has baptized some years ago an hopeful Jewish youth, but who was by his relations terrified back into Judaism. Before he left Germany for Poland, his native country, he wrote to his minister, that he was perfectly persuaded of the truth of Christianity, but that he could not see his father descend into the grave on his account. Quite a similar case I have experienced myself a fortnight ago. You remember I mentioned a Jewish youth taking lessons of religion with me. Now, with every precaution possible, I could not

remain sufficiently hid, (the Jews call me the *English Missionary*) to continue these lessons unnoticed by the Jews. They immediately wrote to Poland, to the father of the young man, who made his son come to meet him on the last fair at Frankfort on the Oder, and there made him give a solemn and awful oath to discontinue those lessons. The young man has since been with me; his *final* resolutions, indeed, are not shaken, but I myself could not but advise him to do at present according to his oath, especially, as the greater notice under which he is placed, might have occasioned disagreeable scenes both to him and myself.

The letter concerning the death of Rebecca Evett, which I translated some time ago, Mr. Elsner will shortly publish as a separate tract, from a small collection (about £11.) he has made for the Society. Among those that contributed there is also a Jew of — in —.

The news I have to communicate out of my own and Mr. Elsner's correspondence, is not quite so encouraging. Amidst such *vicissitudes* of life, and such stubborn *permanence* in resistance or indifference, there is, indeed, need of that precious and consolatory promise, "*I the Lord change not.*"

Mr. Wild, one of our most zealous friends in Frankfort on the Mayne, has been lately removed from this earthly scene. May the Lord speedily raise

a fellow-worker for Mr. Mark, whose bodily weaknesses so much call for one.

In a letter dated New Dessau, Jan. 6, 1820, a correspondent says, "The Jewish merchant Mr. A. N. in D. has bought him a (German) Bible in 4to. and reads it diligently. We have also given him some tracts for which he very cordially thanked us. But the New Testament has not as yet that value in his eyes, which we could wish it had, and besides, he is unable to make any use of the *beautiful* Hebrew Testament, as he understands Hebrew but very poorly." So far our correspondent. Allow me here to repeat my old observation, that the Hebrew German Testament will be more useful than the Hebrew, at least, in a *tenfold* ratio.

From Bachmann, near Memel, the Rev. Mr. Rhenius writes thus; (Feb. 10.) "I was moved at the receipt of the books and Tracts, with joy and sorrow at the same time. With joy, that there are souls which think of, and care for the souls of poor Israel. With sorrow, because their darkness in our neighbourhood is as yet impenetrable, and they wilfully close their eyes, lest the truth should enlighten them. The Tracts I received on a former occasion have been cautiously distributed on that side of the confines," (in the Russian dominions).

Mr. Henning, of Buntzlau, says, in his communication of the 22d of Feb. "The Jew,

B. of H. was unwilling to accept of a New Testament, or even to cast a look into one of the tracts. I asked him, For what purpose he thought that God kept the Jews a distinct people? He answered, 'I should hope not to become Christians.' I said, 'For none other; you will find salvation and peace no where but with Christ.' Here he became angry and ran away."

Mr. Schneider, of Gorliz in Saxony, writes, Feb. 27, "It is quite surprising how they (the Jews) will sometimes cavil and oppose you contrary to their own better convictions, as I have assured myself from personal conversations with them. A Jewish wool merchant begged of me a Testament and the tracts, but brought them back a few days after, saying, 'I was very much pleased with the matter, (his own expression) but I communicated it to some of my co-religionists, who were quite incensed against me for reading such books, and, therefore,' continued he, 'I can only read them in secret.'"

Another letter of New Des-sau, of the 9th inst. mentions the too general stumbling-block of the Jews, viz. the bad lives of Christians, and the infidelity of Christian ministers themselves.

The following extract is of a more pleasing nature. "Inclosed you receive (3s.) a crown for a Hebrew New Testament, the other copy you sent me, I made a present of to

the School-master of the Jewish community of this place. He is yet a young man, and the conversations I have had with him prove him to be a well informed and thinking man.

Our excellent friend Mr. Elsner could do little or nothing on the last Frankfort fair. He had indeed with him 30 Testaments, 40 Prophets, 10 Catechisms, and Tracts in plenty, but there were no Jews among whom to distribute them. For in the first place, the interdiction to import certain articles into Russia, prevented many Polish Jews from frequenting the fair, and the few that came seemed to be bound by another interdiction, viz. an *ecclesiastical* one. At least Mr. Elsner thinks, he has ground for supposing, that there has been an excommunication denounced in the synagogue against any Jew who should accept tracts of him; and the concurrence of the above mentioned case, (of a Jew taking an oath from his son no more to come to me) renders this supposition probable, as it must have brought the matter into a greater stir among the Jews. One Jew who came into Mr. E's shop, would gladly have accepted of a Testament had it been in Hebrew-German, for he understood no Hebrew. Another, to whom Mr. E. had given a New Testament on a former occasion for his aged father, informed Mr. E. that his father, eight days before he died, asked

very frequently after the book he had brought him, and read attentively therein. Others would not be persuaded that Mr. E.'s motives were disinterested. There happening to be a Professor at Frankfort of the name of Elsner, who is well skilled in the Hebrew, they said to our friend, "Ay, we know your tricks; your brother makes those books, and you sell them." This is all Mr. E. has to report of his proceedings at the last Frankfort fair.

There is just now appearing the First part of an History of the Jews, which bids fair to supersede every thing that has been done that way before. The author is a fundamentally learned Jew, (not in the common sense of the word) with whom I am well acquainted. It would be quite a book suiting the Society's library, and certainly not unworthy to be translated into English.

With respectful compliments to all my good friends, and with the kindest regards to your own dear family, I remain, ever your's, &c.

G. G. FRIEDENBERG.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM
MR. MORITZ.

To the Foreign Secretary.

St. Petersburg, March 17, 1820.

Dear and revered friend and brother in the Lord.

As the extracts from my little tract, "Some brotherly

hints for the consideration of the children of Israel," has met with the approbation of your Committee, I should be very glad if the Committee would cause it to be printed for the use of my brethren, both in the Jewish and the German language; I have it ready for publication in both languages. I have communicated the German translation to Dr. Paterson, and this friend finds it much to the purpose, and believes that it will be of use. Should your Committee accept my proposal, I shall send you both manuscripts by the first opportunity. Of my earlier tracts in the German language, I have sent some copies for distribution to Christian friends in Stockholm and Gottenburg. I had, some days ago, letters from these places, wherein I was informed that they are favourably received by the Jews, and that, after all appearance, they in time will bring some fruit. They have there excited great attention, which in part may be attributed to my personal acquaintance, and to the amicable footing upon which I lived with the most respectable Jews in that country.

Probably a Miss ——— will be baptized here on Easter Sunday, in the Protestant church. I have repeatedly given her instruction in the Christian doctrine, and have reason to hope that her heart is upright for her Saviour, and that she does it from true conviction. The store of Biblical

knowledge to salvation she has acquired and laid up, since I first saw her at Wilua, is surprisingly great and pure; and she has already encountered many a hard conflict with her own brother, who some years ago has become a member of the Catholic church, and insisted upon her going over to that church, out of which there is no salvation. May the Holy Spirit lead her more and more into all truth, as it is to be found in Christ Jesus our Lord.

At last, 25,000 Dessatines of land have been granted to our Committee, and it is supposed, that I in the next summer shall go to Mariapol to have that land measured. As I want books for distribution among the Jews in that country, and

as I have been informed that your Committee has sent a parcel with books to a merchant in Odessa, I beg the Committee to order, that these books may be placed under my care, and that I may soon be informed of it. I shall endeavour to make a good use of them, and send a detailed account about the distribution. Hitherto it is not known with certainty, whether such colonists as we wish to have will be found. My sincere respects to all the members of your Committee. Send me, if you please, the continuation of the Jewish Expositor from September to the last volume which has appeared, whereby you will much oblige your faithful servant and brother,

J. C. MORITZ.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

B. J. and I. collected by them among some Workmen in a Manufactory, to be continued	2	6	6
Childers, Miss, by Thomas Babington, Esq.	1	0	0
Leathes, Philip Hammersley, Esq. Stamford street, Blackfriars road.....	10	10	0
Percival, Lady Elizabeth, by T. Babington, Esq.....	1	0	0
Platt, Thomas, Esq. Hampstead	10	10	0
Pitt, William Morton, Esq. M. P. Dover street, Piccadilly....	10	10	0

FOR GENERAL PURPOSES,—*continued.*

R. C.	5	0	0
Sambrook, Mr. 9, Glass house street, collected by him.....	0	7	0
Stillwell, Miss, Easton street, Clerkenwell, collected by her....	1	2	6
Chatteris Society, by Rev. Jolin Hatchard.....	2	2	6
Derby Ladies' do. by Miss M. Cox, produce of work..	13	4	0
Devizes do. by Miss Taylor	5	0	0
Guernsey do. by Miss Saumarez	19	6	0
Hamstall Ridware do. by Miss Cooper	5	0	0
Harwell, Abingdon, Society, by Rev. G. Knight	2	12	0
Kettering do. by Miss Nancy Greene	4	10	0
London, St. Paul's, Covent Garden, (Rev. Dr. Randolph, Rector)			
Collected after Anniversary			
Sermon by the Hon. & Rev.			
G. T. Noel.....	66	17	0
Do. Freemason's Hall, collected at Anniversary Meeting	79	10	0
Maidenhead Ladies' Society, by Mrs. Bishop.....	9	14	6
Melton Mowbray do. by Miss C. Ford	19	0	0
Plymouth, &c. do. by J. H. Dawe, Esq.	10	0	0
Rumsey, Hants, do. by Rev. James Crabb	4	4	10

HEBREW TESTAMENT FUND.

Friend, by Mr. William Brown, Huntingdon	1	0	0
N. Mrs. by Rev. C. S. Hawtrey	1	1	0
Puget, Miss, by Mrs. W. Stevens	2	0	0
Melton Mowbray Ladies' Society, by Miss C. Ford	1	0	0

BUILDING FUND FOR SCHOOLS.

Gwynne, Lawrence, Esq.	<i>Don.</i>	5	0	0
Williams, Mrs. Robert, 36, Grosvenor square	<i>Annual</i>	1	1	0
Episcopal Jews' Chapel,				
Collected after a Sermon by Rev. Mr. Bor-				
rows, at the Examination of the Children		15	12	2
Do. after a Sermon by Rev. L. Richmond....		23	19	8
Do. after a Sermon by Rev. H. G. Watkins..		13	11	0

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